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ABSTRACT

This paper reports a direct approach to the study of values in three one-unit required courses conducted with first term freshmen, third term sophomores and second term seniors at the International Christian University in Japan. Objectives of the study were to provide opportunities for students to: 1) identify the substance, range and focus of their value pattern; 2) examine their values against prevailing and emerging politico-economic, religious-ethical and secular ideologies; and 3) clarify, test and reshape their value patterns through group discussion and individual analyses. Three inventories were used: Thirteen Secular Ways of Living; Six Politico-Economic Ways of Living; and Nine Religious-Ethical Ways. Each "Way" was a value pattern (a group of related beliefs with a focus) which was rated on a seven point scale and then ranked within each inventory from closest to and farthest from the student's stance. Data from the three classes are longitudinal to the extent that freshmen data include responses of sophomores. But this report is limited to changes in intercorrelation between value patterns from freshmen to senior years on the inventories. Findings show that there were 21 significant intercorrelations between the 28 ways for first term freshmen, 49 for third term sophomores and 66 for second term seniors. (Author/SJM)

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Purposes, Processes and Consequences of Three Spaced 1-Unit Seminars on the Nature and Meaning of Values

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During the first half of the twentieth century, stances of physical and social scientists and of logical analysts in the humanities permitted only incidental or tangential attention to values among objectives or consequences of education.

To paraphrase Bettelheim: most skills and knowledge learned in college "can be used to shape a beautiful cathedral or to crush a skull". During the past two decades there has been a growing conviction that we can no longer abdicate responsibility for helping students to clarify, test and temper emerging value patterns that energize and give direction to individual and group behavior, be they in cognitive or affective domains. This paper reports a direct approach to the study of values.

Three one unit courses on the Nature and Meaning of Values, as part of the required program in general education, were conducted with first term freshmen, third term sophomores and second term seniors at the International Christian University in Japan.

Purposes: a) To provide opportunities for students, individually and collectively, to identify the substance, range and focus of their value pattern; b) to examine them against prevailing and emerging politico-economic, religious-ethical and secular ideologies; and c) to clarify, test and reshape their value patterns through group discussion and individual analyses.

Processes: Three inventories were used: a) 13 Secular Ways of Living (SWs)¹; b) 6 Politico-Economic Ways of Living (PEWs)² and c) 9 Religious-Ethical Ways (REWs)^{2,3} Each "Way", stated in a paragraph of 140-160 words, was a value pattern -- a group of related beliefs with a focus. Each Way of each inventory was first rated on a seven point scale then ranked within each inventory from the Way closest to the student's stance to that farthest from or most in conflict with his stance. Response to inventories during the first three weeks of each term were summarized in graphic form so students could receive profiles of group responses to each way. Their own responses plotted on these profiles provided bases for individual analysis and group discussion in small seminars. An extensive bibliography of available references covering a wide range of ideologies was prepared and continually expanded and up-dated.

Source of Data: Data reported in this paper are from responses of 3 freshmen classes (N=467), 2 sophomore classes (N=392) and 1 senior class (N=100). Data are longitudinal to the extent that freshmen data include responses of sophomores and seniors when they were freshmen and similarly for the sophomore data. Five other inventories and some situational tests were used, and individual change from pattern analyses are being made. But this report is limited to changes in inter-correlation between value patterns from freshmen to senior years on the SWs, REWs and the PEWs.

1. Morris, Chas. Varieties of Human Values. University of Chicago Press, 1956, p. 208.
2. Developed by the ICU Values Studies staff with the help of widely representative interdisciplinary committees.
3. See Appendix B for inventories.

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Results: Table I. Number of Significant Intercorrelations Between Ways Within and Across Inventories.

	Freshmen (N=476)	Sophomores (N=392)	Seniors (N=100)
Within 9 Religious-Ethical Ways	8	9	10
" 6 Politico-Economic Ways	0	2	2
" 13 Secular Ways	9	14	16
Across SWs and REWs	0	6	12
" SWs and REWs	4	14	19
" REWs and REWs	0	4	7
Total	21	49	66

For intercorrelation tables 1, 2 and 3 for freshmen, sophomores and seniors see Appendix A. Table I above shows that there were 21 significant intercorrelations between the 28 Ways for first term freshmen, 49 for third term sophomores and 66 for second term seniors. More significant intercorrelations emerged across (4-38) secular and religious, secular and political and religious and political than from within (17-28) secular, religious and political value patterns.

Quantitatively, this represents substantial potential of the successive seminars on the Nature and Meaning of Values to clarify personal value constructs, decompartmentalize value meaning and increase value relevance within and across types of values.

Extensive substantive changes are illustrated in the following comparisons: (From Tables 1-3 in Appendix A) Freshmen responses revealed no significant intercorrelations between PEW 2 Controlled Capitalism and any of the 27 other value construct. Senior responses however showed PEW 2 Controlled Capitalism to be significantly correlated with REW 7 Scholastic Atheism -.38; REW 8 Reconcilability of Religion and Scholarship .27; PEW 1 National Fascism -.27; PEW 4 Politico-economic Pragmatism .36; SW 1 Preserve the Best .60; SW 3 Syncretistic Concern .28; and SW 12 Chance Adventure .41. Examined in the light of content analysis (a dissertation in process) of each Way there is understandable rationale for the relevance thus revealed.

Implications of the Study: 1. In a small institution where 90% of the students come from the upper 10% of those who go to college, it would be difficult if not impossible to run a controlled experience on change due to seminars on the Nature and Meaning of Values. There were numerous reports of discussion in other courses prompted by the Values Seminars. Freshmen in their English language final examination in the Division of Languages were asked to describe the most surprising and stimulating experience they had at ICU. Most frequently mentioned (by 25%) was the seminars on the Nature and Meaning of Values. 2. Failure to develop significant intercorrelations between PEW 3 Theoretical Marxism and PEW 5 Socialism and other value constructs probably reveals a void in emphasis and/or resourcefulness in the Seminars and in the University. 3. The Nature and Meaning of Values was approved by the faculty as part of the required general education program. This was a mistake, though not serious until a campus struggle with political overtones brought criticism. Experience argues against values study with a captive audience. An elective seminar seems not only feasible but potentially beneficial. 4. Competent, confident, resourceful staff members are crucial. A teacher knowledgeable ^{over} wide spectrum of values who can maintain visibly and validly the stance: "I'm biased. I'm not going to try to conceal my bias. You are biased. You don't need to conceal yours. We will challenge what we believe to be each other's biases. But we must not challenge each other's right to be his stance. If your values deviates from the norm, it doesn't mean they are wrong. Most of the men who made history were probably deviates." 5. Weekly staff meetings with a sounding board committee of students is necessary to evaluate, examine inventory data and plan for seminar discussions and to maintain fluidity and spontaneity.

APPENDIX A

TABLE 1--INTERCORRELATIONS OF VALUE PATTERNS: 3 FIRST-TERM FRESHMEN CLASSES (N=467)

	R E W									P E W						SECULAR WAYS												
Bud. as Self	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	6	7	8	9	10	11	12	13	
Disc.	.38			.29																								
2 Shintoism			.33	.27																								
3 Christ. Way of Life					.68	.44											.40										.33	
4 Confucism																												
5 Syncretism (Hindu)							.40																					
6 Christ. Salv.						.37											.32										.29	
7 Schol. Atheism																												
8 Reconcilability: Sci.+ Rel.																												
9 Bud. as Salv.																												
1 National Facism																												
2 Controlled Capitalism																												
3 Teor. Marxism																												
4 Pol:Econ. Pragmatism																												
5 Socialism																												
6 Rugged Ind.																												
1 Preserve Best																												
2 Cultiv. Indep.																					.25		.27					
3 Sympath. Concern																										.50		
4 Festiv. + Solit. in Alter																										.25		
5 Enjoy Soc. Life																												
6 Master Chang. Cond.																										.26		
7 Int. Act, Enjoy, Contem.																				.25								
8 Wholes, Carefree Enjoy																					.29							
9 Wait Quiet Recept.																							.27					
10 Control Self. Stoic.																											.27	
11 Meditate Inner Life																												
12 Chance Adventure																												
13 Obey Cosmic Purpose																												

1 - 9 Nine Religious-Ethical Ways of Living

1 - 6 Six Politico-Economic Ways of Living

1 - 13 Thirteen Secular Ways of Living

APPENDIX A

TABLE 2--INTERCORRELATIONS OF VALUE PATTERNS: 2 THIRD-TERM SOPHOMORE CLASSES (N=392)

	R E W									P E W					SECULAR WAYS												
d. as Self	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	6	7	8	9	10	11	12	13
Disc.			.25	.27																							
Shintoism			.26																								
3 Christ. Way of Life			.28		.75	.51											.41	.26									.42
4 Confucism					.29												.26										.25
5 Syncretism (Hindu)							.43			.25											.34						
6 Christ. Salv.						.748											.37	.28								.40	
7 Schol. Atheism											.32						.25	.29		.26						.30	
8 Reconcilability: Sci + Rel										.28		.30									.32						
9 Bud. as Salv.																											
1 National Facism																											
2 Controlled Capitalism											.728	.26				.27											
3 Theor. Marxism																.30				.26							
4 Pol-Econ Pragmatism																					.32						
5 Socialism																											
6 Rugged Ind.																.32						.25					
1 Preserve Best																	.30										
2 Cultiv. Indep.																		.27				.34	.30				
3 Sympath. Concern																		.26								.58	
4 Festiv. + Solit. in Alter																								.29		.28	
5 Enjoy Soc. Life																				.37							
6 Master Chang. Cond.																									.31		
7 Int. Act, Enjoy, Contem.																					.28						
8 Wholes, Carefree Enjoy																						.28					
9 Wait Quiet Recept.																								.35			
10 Control Self. Stoic.																										.27	
11 Meditate Inner Life																											
12 Chance Adventure																											
13 Obey Cosmic Purpose																											

- 1 - 9 Nine Religious-Ethical Ways of Living
- 1 - 6 Six Politico-Economic Ways of Living
- 1 - 13 Thirteen Secular Ways of Living

APPENDIX A

TABLE 3--INTERCORRELATIONS OF VALUE PATTERNS: 1 SECOND-TERM SENIOR CLASS (N=100)

R E W										P E W						SECULAR WAYS											
1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	6	7	8	9	10	11	12	
1 Bud. as Self Disc.	.53																		.27								
2 Shintoism		.29							.34										.28		.26						
3 Christ. Way of Life			.58	.38				.30									.49										
4 Confucism					.26														.25					.28			
5 Syncretism (Hindu)						.44															.33						
6 Christ. Salv.						.27		.37									.36										
7 Schol. Atheism							.35		.33	.38	.27				.26	.34	.58	.39						.26			
8 Reconcilability: Sci + Rel										.27		.28		.28	.27		.29				.33						
9 Bud. as Salv.																	.37										
1 National Facism									.27						.60	.30	.39				.38	.36			.41		
2 Controlled Capitalism											.36						.28										
3 Theor. Marxism															.38						.31	.31	.33				
4 Pol-Econ Pragmatism																											
5 Socialism																									.27		
6 Rugged Ind.																											
1 Preserve Best																					.35	.29			.42		
2 Cultiv. Indep.																	.39			.25				.31	.28		
3 Sympath. Concern																											
4 Festiv. + Solit. in Alter																											
5 Enjoy Soc. Life																						.26					
6 Master Chang. Cond.																								.30	.27		
7 Int. Act, Enjoy, Contem.																					.30				.36		
8 Wholes, Carefree Enjoy																											
9 Wait Quiet Recept.																									.25		
10 Control Self Stoic.																											
11 Meditate Inner Life																											
12 Chance Adventure																											
13 Obey Cosmic Purpose																											

1-9 Nine Religious-Ethical Ways of Living

1-6 Six Politico-Economic Ways of Living

1-13 Thirteen Secular Ways of Living

6 Politico-Economic Ways

Way 1: The extremely complex problems of government and the economy require intellectual and managerial experts with authority to organize business and government, and to take such other measures are necessary in the national interests.

Way 2: A maximum of competition balanced with assurance of universal education, minimum wage, health benefits, and social security supported by graduated tax according to ability to pay is best for society.

Way 3: Elimination of privilege and achievement of a classless society, brought about by a systematic aggressive movement, violent in the initial stages if necessary will best serve the general welfare.

Way 4: Factors and forces within and between countries and the relevations of research make a pragmatic approach not aligned with definite ideologies most desirable.

Way 5: Government ownership or control of utilities and natural resources, achieved through constructive and evolutionary processes is necessary for basic equity in the opportunities and the welfare of all men.

Way 6: The free enterprise system encourages men to work at his creative best and therefore, in the long-run is most beneficial to society with minimum governmental restraint.

13 Ways To Live

Way 1: Preserve the best that man has attained.

Way 2: Cultivate Independence of persons and things.

Way 3: Show sympathetic concern for others.

Way 4: Experience festivity and solitude in alternation.

Way 5: Act and enjoy life through group participation.

Way 6: Constantly master changing conditions.

Way 7: Integrate action, enjoyment and contemplation.

Way 8: Live with wholesome carefree enjoyment.

Way 9: Wait in quiet receptivity.

Way 10: Control the self stoically.

Way 11: Meditate on the inner life.

Way 12: Change adventuresome deeds.

Way 13: Obey the cosmic purposes.

APPENDIX B: ESSENCE OF INVENTORY ITEMS

9 Religious-Ethical Ways

Way 1: In self-discipline to control our desires for things material and emotional we reach a tranquility where there is neither self nor outer world which is the highest fulfillment.

Way 2: Religion finds its appropriate role in nurturing and serving the national heritage and culture.

Way 3: Seeking to live as Jesus lived and taught and to die if necessary as he died is the way to faith and salvation.

Way 4: In order to lead a virtuous and harmonious life in our family and country we must order our lives in tune with the inviolate laws of Heaven.

Way 5: Men in all societies have recognized the need for a diety or dieties and their religions have given a sense of security and thus all religions are worthy of respect. (A stance of tolerance toward religions.)

Way 6: Faith in God's saving grace through his Son buttressed by works to salvation.

Way 7: As scientific and other forms of research reveal the nature of man and the universe religion becomes obsolete and takes its place with mythology.

Way 8: The wonders of science and the revelations of religion mutually emphasize the finiteness of man and the infiniteness of truth. (A consiliatory stance toward scholarship and religion.)

Way 9: Since we cannot control our desires or escape anxieties, we must admit our status and rely on the merciful supreme being for salvation.